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WESTERN EPISCOPAL OBSERVER.

BEING A CONTINUATION OF THE GAMBIER OBSERVER AND WESTERN CHURCH JOURNAL

CHAUNCEY COLTON, D. D., PROPRIETOR.

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Observer.

LINES,

Sent by a Lady to her son, with a present of a Bible.

Remember, love, who gave thee this,
When other days shall come;
When she who had thy earliest kiss
Sleeps in her narrow home.

Remember, 't was a mother gave
The gift to one she'd die to save.
That mother sought a pledge of love
The holiest for her son;
And from the gifts of God above,
She chose a goodly one;
She chose for her beloved boy
The source of light, and life, and joy.

And bade him keep the gift, that when
The parting hour should come,
They might have hope to meet again
In an eternal home.
She said his faith in that, would be
Sweet incense to her memory.

And should the scoffer in his pride,
Laugh that fond faith to scorn;
And bid him cast the pledge aside
That he from youth had borne;
She bade him pause and ask his breast,
If he, or she had lov'd him best!

A parent's blessing on her son
Goes with this holy thing;
The love that to would retain the one
Must to the other cling:
Remember! 't is no idle toy,
A Mother's Gift—Remember, boy!

Fenousox.

RECOLLECTION.

When men's eyes look back on the record of years,
Ere reason and feeling decay;
Ere the footsteps we leave in this valley of tears
Are swept by oblivion away,—
'Tis sweet, when delight has been sober'd by age,
To glance on its mirrors again,
To glide o'er the clouds of adversity's page,—
They seem not so desolate then.

Life's briars and roses—its gladness and gloom,—
Do they vanish together? Oh—no!
The flowers we pluck, and condense their perfume,
The weeds to the desert we throw.
Like the bee, thoughts fly o'er the fields of the past,
Finding sweets wheresoever they roam:
They wander through sunshine and storm, and at last,
Store nought but their honey at home.

Bowring.

MORAL EDUCATION.

The remark that, "Knowledge is power," has long since become a proverb, but would it not be more strictly in accordance with truth to say, that Education is power. Knowledge may exist where there is neither skill nor ability to apply it to any practical use; but a mind well furnished and thoroughly trained, always has possessed, and always will possess the elements of power. The uneducated are accustomed to rely, more or less implicitly, upon the opinions and assertions of those who are reputed wise. Why is general intelligence considered so essential to the permanency of free institutions? Is it not because the popular mind, when unenlightened, and unacquainted with the principles of government and the value of liberty, is liable to be deceived and controlled by the plausible sophistry and heated declamation of intelligent but unprincipled demagogues?

General intelligence is not, however, the only safeguard to national liberty and happiness. If knowledge is power, it is not virtue, nor has it any necessary tendency to excite or strengthen virtuous affections. It needs a director to guard and control its action, not less certainly, than the safety of the ship requires a pilot. On this subject, our fathers have left us instructions that must not be disregarded. At a vast expense of toil and treasure, privation and suffering, they erected a noble edifice and consecrated it to liberty.—Fair it is to behold, beautiful in its proportions, spacious in its accommodations, plain but tasteful in its embellishments, and skillfully balanced upon two foundation pillars, *virtue and intelligence*. This they bequeathed as a rich legacy to their children, with a solemn injunction to guard well the foundations. The lesson we have learned, and parrot-like we repeat—*virtue and intelligence are the foundation of liberty*—and yet in practice, many seem to suppose that virtue may be dispensed with, or that there is virtue enough in knowledge for all the practical purposes of life; and hence they direct their efforts to the diffusion of knowledge. Open all the avenues of the popular mind, say they—pour light into the understanding, and elevate the intellectual character of the people, and our civil and religious liberties are secured. The importance and necessity of the general diffusion of knowledge, will by no means be questioned, but that knowledge alone is sufficient to counteract the violent passions and impulses of a depraved heart, is not only questioned, but denied. We need not resort to speculation, and construct fanciful theories on the subject, we have only to open the page of history, and the question is settled; proofs are written in the records of every nation, that has been en-

lightened by the diffusion of knowledge; the evidence is invariable and without exception. It is equivalent to moral demonstration. No instance can be found in the history of man, in which mere intellectual cultivation has proved an adequate protection to public virtue; but it is an unquestionable fact, that, in instances not a few, national morals have been at the lowest point of depression and debasement, when literature has been at the zenith of its glory; yet in the light of undisputed facts, in defiance of all the lessons of history, some of our statesmen and scholars, would have us believe, that general intelligence is the panacea for all our moral and political maladies. In accordance with this sentiment, they spare no efforts to elevate one of the pillars on which our civil edifice rests, but most unwisely neglect the other. It does not require the skill of an experienced architect to inform us, that the superstructure is thereby placed in imminent peril. The intellectual elevation of a nation without some degree of moral instruction, is neither safe nor desirable.

If knowledge diffused has no tendency to promote virtue, neither has it such tendency when confined to an individual mind. How often are the most gifted powers, and the most rigid discipline of intellect, associated with the lowest depravation of moral principle; yet intellect is one of our national idols. Perhaps there is no nation in Christendom, in which educated minds exert a more powerful sway, than in our own. Who are the men, that give law to public opinion, and that mould and direct the public will? Who occupy our pulpits, expound and defend our laws, and watch over our health? Who are our instructors, our editors, and our authors? Are they not, for the most part educated men? All admit that the clergy have no small control over the public mind; add to this, the influence of our statesmen, our judges, our lawyers, our physicians, our instructors, and then throw in the mighty power of the press, and we have a concentration of influences, more powerful than any other that can be named, the influence of educated mind; and this intellect has been developed, and trained, and thus armed with power, in our Literary Institutions.—Who does not see, then, that the condition of our country in all its vital interests, will be essentially affected by the young men, who are annually leaving our public Seminaries? and what christian or patriot can be indifferent as to the manner in which those youth shall be educated? If not under the control of moral principle, they will become the instruments of social wretchedness and of public ruin.

Why did the treacherous Arnold attempt to barter his country for gold? Because his heart was the seat of unhalloved passion; his ruling principle was supreme selfishness. And what induced Washington to spurn the golden bribe, and indignantly reject the proffered crown? His heart was trained in the school of virtue; neither pecuniary advantage, nor personal aggrandizement, could induce him to swerve from the sternest dictates of integrity. How important that our statesmen and political guides, be men of honest intentions, and of sound moral principle. Without such qualifications in our public men, how can this government be perpetuated? We are often reminded, that the people are the source of all political power; that in them reside those springs of action, that move and direct all our civic machinery. This is no doubt theoretically true, but who, let me ask, puts these springs in motion? Who prepares and fashions the channels, by which these numberless rills may pass from the original fountains, commingling in one broad deep current, and pour their concentrated energies upon the wheels of government? Is this the spontaneous action of the people, or are there some controlling minds that form their plans and direct their movements?

Principles are discussed, and systems of policy proposed and adopted by our statesmen, of which the nature and tendencies cannot be understood, even by educated men, without much reading and reflection. How few of our citizens, for example, have correct and well defined views on the subject of our national finances, which has been so fruitful a topic of discussion and excitement for some years past. The people are called upon to vote on the question, and having no settled convictions of truth from original investigation, they adopt the opinions of others. It must be so; if we have opinions on those subjects of public policy which we have neither time nor ability to examine, they must be derived from those in whom we have confidence. It is not enough then, that our public men be "capable," they must also be "honest." The remarks of Washington respecting the treachery of Arnold, ought to be engraven upon the hands of every public officer: "I thought," said he, "that an officer of courage and ability, who had often shed his blood for his country, was entitled to confidence, and I gave him mine. I am now convinced, and for the rest of my life, that we should never trust those who are wanting in probity, whatever abilities they may possess."—Address of Rev. B. Labaree.

THE ROBBER RELEASED.

Barabbas sits in sullen despair on the floor of his dungeon, awaiting every moment the appearance of the officer who is to lead him to execution—when lo! there rushes in a breathless messenger, with joy depicted on his countenance, bringing the most incredible intelligence. "Hail to thee, Barabbas!" he cries out, "thou art free, thou art free!" and while he speaks, he is unchaining the aston-

ished prisoner, and calling him to arise, and leave his confinement. In the first moment of astonishment, it seems to the criminal as though he were still dreaming; he then begins to think that he has been permitted for a few hours to walk about the court of his prison, to which he must return, after enjoying for a short space the free air of heaven. The messenger, however, assures him anew that he is free, and explains how the thing has taken place. Thus Barabbas learns that the sentence of death no longer impends over his head, for it has been annulled and torn; that he has nothing more to do with offended justice, for he has been restored to the rights of a citizen, and no complaints will henceforth be raised against him; on the contrary, he will be treated as though he never had committed a crime; all this had been done, because another has stood in his place, and suffered death on the cross instead of him. The messenger who brings him this blessed intelligence, withholds nothing, but declares it freely and fully; and is he not in this the type of a faithful herald of the gospel? Yes, ye souls that are weary and heavy laden, a message similar to what the murderer receives, is now conveyed to you, only far greater, and far more blessed. In clear and simple terms we declare, that since the great exchange took place, before the judgment seat of Pilate, on Mount Golgotha, there is no more condemnation to you that are in Christ Jesus. And we entreat you to receive this word in faith and humility, for we speak in Christ's stead, and we bring you the message in the name of God.—F. W. Krummacher.

CHARTISM.

"Chartism" derives its name from a document entitled "The People's Charter;" a document which embodies the opinions of millions, and which these millions desire to make the law. The distinctive principles of it are these:—An expansion of the suffrage to every male inhabitant twenty-one years old, of sound mind, and not accused of crime; Parliament to be elected annually, and the members to be paid; votes to be taken by ballot; the corn laws to be repealed, and trade in general to be free; the Church establishment, after a provision for the present incumbents, to be abolished, and all religions to stand equal before the law. These are the main points; wild enough to be sure, considering the institutions and prejudices of England; but neither in themselves vicious, nor under other circumstances unreasonable.

Who are the Chartists? Vast masses of the working people. The elective system in England excludes millions of the operative classes from the franchise, and therefore these classes are Chartists. They deem themselves aggrieved, and they seek to redress the grievance. They consider themselves misrepresented; and they demand a representation. Contributing as creators of wealth to the greatness and glory of their country, they hold themselves degraded on their national soil in being *unfranchised*. They demand the franchise, and some do not hesitate to threaten.—Representation is attached to property; they contend that they are the creators of property; they contend they have pledges in the country dearer than all property. The ashes, they say, of their fathers for a thousand years have made it to them holy ground. Their children are born in it, and their wives endeavor to it. No manly or noble tie binds the rich which does not bind them; they have as many motives for its welfare, and none to wish it injury or work it ill. They assert too, that their interests are not regarded; that all legislation is by privilege, and for privilege; that the working man is enslaved; that his very food is taxed; that wrongs have grown too heavy to be borne, and can only end in despair or madness. The Chartists call for comprehensive suffrage as the only remedy, the only means of equal and impartial laws, the only source of national salvation. They maintain that they have not chosen of themselves to be a separate party, but have been driven to it by desertion and neglect.—They insist they have been forbearing beyond all ordinary bounds of human endurance; that the nation has been carried by their hands and through their blood and sweat to unexampled prosperity and power; that, in the mean time they have reaped only poverty and sorrow.—They accuse the middle classes of having been faithless to them, first using and then betraying them. With their aid the middle classes fought the political battle and gained the victory, which unassisted it would have been vain for them to attempt. By this aid the Catholics were emancipated, the negroes were purchased, the Reform Bill was wrested from an alarmed aristocracy; and now, say the Chartists, when the middle classes have gained on the shoulders of the people the desired point of elevation, they combine with their enemies and mock that people as a rabble. Hence the unfortunate alienation that has lately existed between these two portions of society in England, the strongest and the best.

But why are not the masses franchised, and the disputes closed? Ask Lord Lyndhurst, born of Democracy, ask Sir Robert Peel, raised from cotton-spinning; they will reply,—because of their poverty, their vice, and their ignorance. Ask William Lovett, cabinet-maker, ask John Collins, tool-maker, both imprisoned in Warwick goal; and they will give another answer. They will probably say:—misgovernment, selfish and exclusive policy, horrible wars and tremendous debt have made the people poor, and kept them so. The most industrious masses the world contains have been all but reduced to nakedness and starvation and a people of sin-

gular patience and forbearance have been excited to desperation. If they are ignorant why are they so? What has been doing by an overgrown Church, by a princely clergy? Where are the schools which the people have deserted, where is the knowledge which they have spurned and shunned? If they are ignorant, is it not the misfortune theirs, and the fault that of others—of those rulers, most naturally, who give £70,000 for royal stables and not half the sum for the instruction of a nation? Vice is but the proper offspring of poverty and ignorance, of laws in addition which facilitate drunkenness by encouraging the sale of intoxicating poisons, to raise 15,000,000 lbs. for their terrific revenue. But in keeping the franchise from the working masses, is it just, ask the Chartists, that it is guarded from the poor, the ignorant, and the vicious? Why then is that bribery which buys the soul, that corruption which depraves the heart to its inmost core, the main power at elections,—the prime agency which substitutes prostitution for principle, the ready instrument for infamy that can purchase, and dishonesty that can sell? Why are the hangings of a free people marts of souls—of conscience—of citizenship,—the arenas of the bought and the bound? Moreover, if good morals are a qualification for voters, whence then come the drunkenness and debauchery and riot, which so often distinguish English elections, and are the shame of English character? If virtue is so essential a requisite in the elector, how much more is it in the legislator; but the unfranchised operative has in his daily view nominal representatives of the people, who trample on principle and patriotism, and peers of the realm, born hereditary law-makers, who set at defiance all laws of common sense and common decency. It is not because the masses are ignorant that they are not trusted, say their defenders, but because they begin to know too much and know too well. They find themselves worked to death and yet starving; they are aware that other people with inferior resources and inferior skill live in comfort and abundance, and with cheap and impartial legislation they are confident such a lot would likewise be theirs.

OUR SAVIOUR AN EXAMPLE OF PATRIOTISM.

Twice only it is written in the Gospel that Jesus wept. Once was for the death of Lazarus whom he loved, and once for the destruction of the city which hated him; and therein he has taught us the greatness and the depth of that love which we too should bear unto the land of our nativity. It is not because our efforts are unrewarded, or our talents unpraised. It is not because we rise not in our professions and reach not the honors and emoluments at which we aim, that we are permitted to shrink from the duty of loving our country or doing it good. So long as we can be useful to the age and generation and country in which we are born, so long must we labor with fidelity in our appointed station, even though it be through hatred and calumny and scorn. We are not to measure our love to others by their love to us, because even publicans and sinners do the same. I know no political virtue which is more neglected than this. It is the fashion of common patriots to pray for the peace of Jerusalem only whilst they are walking in the sunshine of her favor; only whilst they rule her councils or are fed by her bounty. When injured they forget her benefits, decry her institutions, and no longer feel an interest in her fate. But Jesus thought and acted otherwise. "I say unto you, Love your enemies; do good to them that hate you, and pray for them that despitefully use you, and persecute you, that ye may be the children of your Father which is in Heaven." These had been the words of Jesus, and by transplanting the graces which he recommended into the works of his life, he showed that he was indeed the child of his Father which was in Heaven.—For he did do good to the country that despised him. He did bless them that cursed him, and did pray for the people that evil entreated and persecuted him even unto death. He did love the city that had hated him—even in her unkindness he loved her, and mourned, as a patriot, over those coming days of vengeance, which, as a prophet, the page of futurity unfolded to his view. He beheld her beauty, he remembered her iniquity, he foresaw her punishment, and tears of pity and of anguish fell from his eyes, when he did think upon her fate. Yet what Jerusalem had done for Jesus that he should thus feel and express for her the tenderness and affection of a son? He had not where to lay his head; and yet she gave it him not. He was despised and rejected of men; and yet she received him not. Nay, even in that very hour in which he was thus wishing for her conversion, and weeping for her woes, he might almost have seen, from the Mount of Olives, on which he stood, her rulers corrupting the traitor to betray his Master, and almost have heard the workman putting his hand to the hammer, and the hammer to the nail, to form the cross upon which he was to suffer for mankind. Jerusalem had ever been the enemy of Jesus, and she was now about to become his ruin and his grave; and this he knew; and yet, "when he was come near he beheld the city and wept over it, saying, If thou hadst known, even thou, in this thy day." Oh, that even thou my persecutor and my murderer hadst been known before it be too late, "the things which belong unto thy peace," for then might I have been blessed in seeing thee converted, and saved from the evil hour! He looked upon her wickedness and wretchedness, and he wept for her, and warned her of both; and the sadness of

his soul may be gathered both from his manner and his language. Thus was the salvation of his country, the desire of the heart, and the prayer of the lips, as it had ever been the labor of the life, of the injured Jesus; and we may search in vain amongst the records of mankind for any equal example of love to the land of our nativity.

Rev. C. Benson.

A PRAYER OF PSALMS.

Most gracious Lord God, my merciful Father from my youth up, my Creator, my Redeemer, my Comforter. Thou O Lord, soundest and searchest the depths and secrets of all hearts; Thou acknowledgest the upright of heart; Thou judgest the hypocrite; Thou ponderest men's thoughts and doings as in a balance; Thou measurest their intentions as with a line; vanity and crooked ways cannot be hid from thee.

Remember, O Lord, how thy servant hath walked before thee; remember what I have first sought, and what hath been principal in my intentions. I have loved thy assembly, I have mourned for the divisions of thy church, I have delighted in the brightness of thy sanctuary.—This vine which thy right hand hath planted in this nation, I have ever prayed unto Thee, that it might have first and the latter rain, and that it might stretch her branches to the seas, and to the floods. The state and bread of the poor and oppressed have been precious in mine eyes; I have hated all cruelty and hardness of heart: I have (thought in a despised weed) procured the good of all men. If any have been mine enemies I thought not of them, neither hath the sun almost set upon my displeasure, but I have been as a dove, free from all superfluity of the malice of men. Thy creatures have been my books, but thy Scriptures much more. I have sought thee in the courts, fields, and gardens; but I have found Thee in thy temples.

Thousands have been my sins, and ten thousand my transgressions, but thy sanctifications have remained with me, and my heart (through thy grace) hath been an unquenched coal upon thine altar.

O Lord, my strength! I have since my youth met with Thee in all my ways, by thy fatherly compassions, by thy comfortable chastisements, and by thy most visible providence. As thy favors have increased upon me, so have thy corrections; so hast thou been always near me, O Lord! and ever as my worldly blessings were exalted, so secret darts from thee have pierced me; and when I have ascended before me, I have descended in humiliation before Thee.—And now, when I thought most of peace and honor, thy hand is heavy upon me, and hath humbled me according to thy former loving-kindness, keeping me still in thy fatherly school, not as a bastard, but as a child. Just are thy judgments upon me for my sins, which are more in number than the sands of the sea, but have no proportion to thy mercies; for what are the sands of the sea? earth, heavens, and all these are nothing to thy mercies. Besides my innumerable sins, I confess before Thee, that I am a debtor to Thee for the gracious talent of thy gifts and graces, which I have neither put into a napkin, nor put it as I ought, to exchangers, where it might have made best profit, but mispent it in things for which I was least fit. So I may truly say, my soul hath been a stranger in the course of my pilgrimage. Be merciful unto me, O Lord, for my Saviour's sake, and receive me into thy bosom, or guide me into thy ways.—Lord Bacon.

PASTORAL LETTER OF THE HOUSE OF BISHOPS.

[Continued from our last.]

It appears that St. Paul's remarks on the doctrines of grace were misunderstood in his day, as they also have been in ours. They were considered, St. Peter says, as hard to be understood, and were wrested from their true sense to the support of error. We have also reason to believe that others of the apostles, as Peter and James, John and Jude, designed, in their epistles, to rectify the erroneous notions, which some Christians even then began to entertain respecting the necessity of godly living;—"to vindicate (as St. Augustine says) the true doctrine, from the false consequences charged upon it, and to show that faith without works is nothing worth." St. James, in his bold manner and strong language, speaks very decidedly on this point;—he shows the dangerous error of supposing that a mere belief in *Christ* rendered the works, which God's word requires of believers, unnecessary, or that we can have a good hope of being saved in *Christ*, while we neglect what *Christ* himself commands.

Faith is required, not as a substitute for good living, but rather as necessary to our living according to the word and will of God.—The works which the Gospel of *Christ* requires, that men may be saved, they cannot, or certainly they would not perform without a belief in him as their Saviour. Who could truly pray in the name of *Christ*, or in his name, and from love to him, give a cup of water, if he does not believe in him? St. James teaches what St. Paul taught, that we do not through faith make void the law. The unprofitableness of faith, without submission to God's righteousness, he illustrates by the case of one who should give the needy nothing but fair words and empty wishes:—"Be ye warmed and clothed." There is no more of true justifying faith, in believing the Scriptures to be the word of God, while we live in the neglect of what they teach, than there is of charity in knowing the wants of the poor while we refuse or neglect to relieve them.—St. James teaches us that the faith which justifies, is a living faith, fruitful of good works;—it is that faith of the heart, by which "man believeth unto righteousness." St. Paul teaches the same doctrine when he says, "Though I have all faith, so that I could remove mountains, and have not charity, I am nothing." And again, "If ye live according

to the flesh, ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live." Our Saviour teaches this doctrine when he says, "Not every one that says unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father." And Peter says to the same purpose, "It is better not to know the way of righteousness, than having known it, to turn from the holy commandment." He shows the necessity of adding to our faith, *virtue*,—*knowledge*,—*temperance*,—*patience*,—*godliness*,—*brotherly kindness*,—*charity*.—"If he says—ye do these things, ye shall never fail."

A careful study of the holy Scriptures, with prayer, will convince you of their perfect harmony and agreement on the doctrine of faith and works. You have but to observe well, in what sense we are justified by faith only; and also how it is that good living is essential to our salvation in *Christ*. By the apostles, Paul and James, you are warned of two opposite errors. By the former you are taught not to rely on any works which you do, as profitable to salvation, but such as are wrought in a Christian faith; while the other shows that faith, without the works which the Gospel requires, is unavailing. This doctrine he had learned from his Divine Master, who was careful to teach that the tree is known by its fruits; that the man whose heart is truly renewed by a lively faith in *Christ*, will show it by his submission to God's righteousness: "will show his faith by his works."

The agreement of those two apostles is made more evident by their appealing to the case of Abraham's readiness, in obedience to God's command, to offer his son in sacrifice. St. Paul shows that what rendered that act of obedience acceptable, was Abraham's belief in God's word, and trust in his promises.—Had he done the same thing of his own will, supposing it meritorious, like them who offered their children to Moloch, and like myriads of other self-righteous people, who think to gain heaven by useless sufferings, and "voluntary humility," it would have been sinful. And St. James with equal truth shows, that if Abraham had not obeyed God's command, his faith would not have been reckoned to him for righteousness; he would not have been honored as the Father of the Faithful, and as "the Friend of God." He would not have heard from heaven these most comforting and gracious words: "Now I know that thou fearest God, seeing thou hast not withheld thy son—thy only son, from me." "By myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son—thy only son,—that in blessing I will bless thee, —because thou hast obeyed my voice." "Faith wrought with his works, and by works was faith made perfect." Abraham's obedience was the fruit, and of course the evidence, of a lively faith. By these fruits it was manifest to the world, that with his heart he believed unto righteousness; that he would sooner hope against hope, than doubt whether the word of God is true. God in his wisdom and goodness has been pleased to set before us this very remarkable case of the obedience of faith, for an example and encouragement to his people to the end of the world. We are called to no trials greater than that, and in what trials then should we turn from the commandment given unto us? Let our faith be thus fruitful. Regard carefully what St. Paul shows you in Abraham's example, that it is faith in *Christ* and in the word of God, which renders your works religious and good. And learn too, from the same example, that you are not authorized to hope that your faith in *Christ* is truly religious, and will of God be accounted to you for righteousness, except it bring forth in you the obedience which *Christ* himself requires. From one apostle you learn, that what renders you acceptable to God, is the renewal of your mind—the conformity of your heart to God's word and revealed will; and from another you learn, that your heart is not truly renewed or conformed to God's word and will, unless you obey what he commands. They unite in teaching you not to trust in your own righteousness; but to submit to that righteousness which is by faith in the Son of God;—that a religious faith and a holy life are both necessary to a lively hope; they are as the soul and the body of pure and undefiled religion, and death is the consequence of their separation. They teach you to place your hope of pardon and peace with God, in his mercy obtained through the redemption and merits of *Jesus Christ*, while at the same time they lift their warning voice against your making that hope, or trust, or faith, or any notion of your being justified, or of God's elect, for living carelessly or neglecting to work out your own salvation. What God has joined together, let no man put asunder.—You cannot safely trust in a faith, or "all faith," to save you, which does not produce obedience to the Gospel; nor in any works which you can do, except that they are wrought in God, and are the fruit of your faith in *Christ*. "Whatever is not of faith is sin."

This doctrine of faith and works you may find to be fully taught and sustained in the Articles and Liturgy, and in all the standards of our Church. She has taken the true mean or middle way between the two opposite extremes, and is careful to teach you not to turn to the right hand or to the left. We are truly said to be justified by faith, and to be saved by faith, because, as the apostles show, our faith it is which renders our works pleasing to God; because, indeed, it is by faith only that we can truly do what God re-

quires, and be conformed to his will. The works required of Christians show, not our merits, but our belief in Him, who is truly meritorious, and our hope and trust in the word and promises of God; they should be intended to manifest, not that salvation is of us, but that we seek for and accept it as the free gift of God. By faith we receive Christ as "the Lord our Righteousness." It is a belief in what God has revealed, a trust in what he has promised, and a lively sense that all the glory of our salvation is his alone. It is "not of works, lest any man should boast." But so far is this faith from excluding the necessity of repentance, and hope and charity, and good living, that it is what produces them. It is the good tree, which, as our Lord says, brings forth good fruit; and the wisdom of God in requiring it, as the principle of our justification, is evident. It is thus required, not because faith is the greatest of all Christian virtues or graces—charity is greater than faith. What gives to faith its exalted rank in the religion of Christ, its truth. It sees no merit but in Jesus Christ: it humbles the sinner, exalts the Saviour, and gives all the glory to God; and also, through his grace, it enables the Christian to "walk, not after the flesh, but after the Spirit."

And here, too, as St. James says, "you see how that by works a man is justified, and not by faith only." "The tree is known by its fruits;" "by works is faith made perfect;" its fruitfulness and its life are shown. We are justified by works, as being the fruits which make life valuable. Hence it is said that we shall be judged according to our works, or according to the fruit which our faith produces. "He that soweth little shall reap little, and he that soweth plenteously, shall reap plenteously."

It is remarkable, and much to our present purpose, that St. Paul, in speaking of what *will* avail—what the Lord requires that we should be and do that we may be saved in Jesus Christ, says, in one place, "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature." But in another place he says, "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." And yet in a third passage he declares, "In Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love." Here it may seem to some that the apostle is not consistent with himself—that he advances three discordant principles respecting our acceptance with God; but in truth not only do these three agree in what avails to our salvation in Christ, but they very much confirm the view of a living faith, which in this letter we would commend to your devout consideration. For the "new creature," mentioned in one of these passages, is what circumcision did, and baptism now does represent: it is the "new birth unto righteousness," "the inward part or thing signified" by those rites. Faith is the gift or grace by which the heart is renewed. We are begotten again by the word of truth. God purifies the heart by faith: Christians are sanctified by the faith that is in them. Faith, therefore, avails as producing the new creature; and as "with the heart man believeth unto righteousness," "the keeping the commandments of God" also avails. "These are works by which faith is made perfect—the fruit of a living faith—a faith, says the apostle, "which worketh," which influences our conduct—produces that obedience to God's word, without which faith is dead.

There may, indeed, be an *active* faith, and yet the fruits not good. Faith, in many instances, has produced prejudice, bigotry, and divisions. Actuated by a blind belief and ungodly zeal, Christians have been guilty of a thousand persecutions. Will such a faith avail?—a faith which produces "envy, hatred, and malice, and all uncharitableness?" which swells the heart with spiritual pride? which breaks out in a fiery zeal for a sect, excites party spirit, and makes men more uncharitable? Not so: that which avails, is "faith which worketh by love." By such works it is that faith is made perfect. With this addition, you have a comprehensive view of what is necessary to your salvation in Jesus Christ. "Love is the fulfilling of the whole law;" it is the moral principle which the Gospel is intended to produce, and to cherish in the hearts of men, and by which we are best known to be the disciples of Christ.

That faith *avails* to our salvation, the Scriptures abundantly teach; a *new creature* *avails*, as being the sanctified state of a believing soul: it is the inward disposition to hate sin, to love God and obey his word, which is called a new birth, and without which no man can see the kingdom of God; and of course keeping God's commandments avails, because, as we have seen, it is the fruit of faith—the work done by the new creature. A lively faith in Jesus Christ disposes the Christian to live soberly, righteously, and godly in this present world: it does no ill to any one, for it *worketh by love*. In these passages of the apostle, you have a guide to the knowledge of your own Christian state. If you have faith which worketh by love in keeping God's commandments, you may well trust that you have been "born of God." "Every one that loveth is born of God, and knoweth God; if we love one another, God dwelleth in us; hereby we know that we dwell in him, and he in us."

In viewing this subject of what you must believe and what you must do, that you may be saved with an everlasting salvation, you should carefully remember, that neither faith nor works is the meritorious cause of your salvation. "By grace ye are saved, through faith, and that not of yourselves, it is the gift of God." We are said to be saved by faith, and to be justified by it rather than by our works, not only because, as we have seen, it is that which alone can produce the works required of us, but chiefly because, through the operations of the Divine Spirit, it is a conviction of sin, of righteousness, and of judgment; it is a belief that we are included under *sin*; that Christ is the end of the law for *righteousness* to those who believe in him, and that a day of *judgment* is approaching, when we must all give an account of the works done in this present life. Faith moves us to seek for

life eternal as the gift of God through the merits of Christ, and to render all glory to the Father, the Son, and the Holy Ghost.

This subject rightly considered, will teach you profitably to use the means of grace. Because circumcision now avails nothing, you must not infer that the Christian ordinances are of but little importance—that without peril to your soul you may neglect baptism, or confirmation, or the Lord's supper, or prayer. By a right use of these means, as our Church teaches, and the Scriptures teach, your faith will be strengthened, and grace increased.—God has commanded the use of them, and they who neglect them must either think that they are wiser than God, or they must be in want of that faith which produces obedience to his commands.

The ordinances appointed by our Saviour Christ, and administered by his apostles, should not be viewed merely as duties, but rather as blessed privileges which claim our thankfulness to God. In mercy to mankind, and to help our infirmities, they are given us as sanctified means of bringing us to himself, and by which we may obtain his heavenly benediction.

Your Bishops ask your attention to this subject, the rather, because, in our visitation of the churches under our care, we are often and much pained in observing how large a part of the people of our congregations appear to be in doubt, or undecided, respecting the use of these means; how many of them live in the neglect of making an open and public profession of their faith in Christ, and submission to his righteousness; and this we the more regret, for considering that not a few of them manifest a sincere regard for religion, and a serious sense of its importance. Then, morals, too, and their lives in other respects, are, in a happy degree, such as we desire to see in the disciples of Christ. They appear to have a reverence for God, and right views of the Saviour's character and office; and they show such benevolence and charity towards their fellow men, that we may say of thousands what Christ said to one, "They are not far from the kingdom of God." Our sorrow is, that they are not visibly in his kingdom. For reasons known perhaps to themselves and to God only, they do not confess Christ before men, and become members of his Church. While they so continue, they are not *assured* of God's favor and goodness towards them, and that *they* are members incorporated in the mystical body of his Son, which is the blessed company of all faithful people." Into a Church so apostolic as this, having a faith so primitive, doctrines so evangelical, a worship so scriptural, and other institutions so truly liberal, we might reasonably hope to see people crowding as doves to their windows.

Our Saviour Christ sent his ministers to preach, "He that believeth and is baptised, shall be saved;" and so far as we know of their acts and their history, they who did believe, immediately made that profession of their faith. It is also evident in the Acts of the Apostles, that they confirmed baptised believers by laying their hands upon them, and praying for the aid of God's Holy Spirit to strengthen them in the performance of their baptismal engagements, and enable them to "lead the rest of their lives according to that beginning." And it is the request and the command of our Saviour that you receive the other sacrament in remembrance of him, in a thankful and devout commemoration of his "one sacrifice for sin." In that sacrament you show forth his death—you manifest your faith in the merits of his cross—and your thankfulness for such unspeakable mercy. By faithfully receiving the memorials of his love, you are also authorized to hope for the strengthening of your souls by the spiritual efficacy of his body and blood, broken and shed for your sins, as your bodies are by the bread and wine.

Some seem to think that the rivers of Damascus are better than the rivers of Israel, or that if they live honest and good lives, they shall not be the worse for neglecting religious ceremonies. And who does truly live an honest and good life? Who loves God with all his heart and soul and mind, and his neighbor as himself? Who has in all things done to others, as he would have others do to him? In many things we all offend: there is none good but one. Christ died to save, and his Gospel is sent to call, "not the righteous, but sinners." Are you so whole that you need not this Divine Physician? We might remind you of the inestimable benefits, visibly signed and sealed in baptism, to those who rightly receive it. We might say much to you of the fitness and Divine authority of confirmation, and the blessings which have evidently attended its right and faithful administration. We might show that communing in the Lord's Supper is a great comfort to those who believe in Christ, and that it strengthens them much in their Christian zeal. But is it not enough to know that it is the will of our Saviour Christ, that you submit to his ordinances? that he, who so loved your soul as to die for its salvation, has appointed his sacraments for your benefit? Such a Saviour, you may well believe, has not ordained rites which are unnecessary, or which may safely be neglected; nor has he required you to do that which is useless. Our wisdom, when opposed to God's word, is but foolishness. He has "chosen the foolish things of the world to confound the mighty." When some inquired of Christ, "What shall we do that we may work the works of God?" he answered and said unto them, "This is the work of God, that ye believe on him whom he hath sent." We are to believe in him as the great Prophet—as the word or wisdom of God, by whom the Divine will is made known to men; and as the only true Priest who has made expiation for our sins, and ever lives to make intercession for us. "Through him we have access, by one Spirit, unto the Father." And we are to believe in him as our King, unto whom all power was given in heaven and in earth. Him we are bound in all things to obey. He is "made both Lord and Christ;" and well may he ask, as he does, "Why call ye me Lord, Lord, and do not the things which I say?" While we disobey his commands, by our actions, we deny that he is

Lord; we rebel against him.

But there is an opposite error which is no less carefully to be avoided. There is little use in drawing nigh to God with our lips, if our hearts are far from him. Our Church is faithful to declare, what the Scriptures clearly teach, that "sacraments were not ordained of Christ to be gazed upon,—but that we should duly use them. In such only as worthily receive the same, they have a wholesome effect or operation." And she is faithful also in warning us of the peril of receiving them unworthily. In using the means of grace, according to your faith it will be done unto you. We may err in making not only too little, but in making too much of external rites. There is a sense in which neither receiving baptism, nor neglecting it, will avail.—The outward performance of religious rites will not be profitable, without the sincere co-operation of the mind and affections. The ordinances of the Gospel are to be observed, as the consecrated channels of God's grace to your soul; as the means whereby you may hope to receive his heavenly benediction.—We should use them in faith and submission to God, making no account of our own righteousness; but remembering that "Jesus Christ is of God made unto us wisdom and righteousness and sanctification and redemption; that according as it is written," by the prophet Jeremiah, "He that glorifieth, let him glory in the Lord."

It is a very essential part of religious knowledge to have right views of all means of grace, and with what intention, and what faith and hopes, you observe them. They are as instruments put into your hands, by the right use of which, you obtain what is truly good. If we ask we shall receive; if we seek as the Lord directs, we shall find. They are as a test of our faith, and they manifest that we seek for salvation as being the free gift of God. It is in compassion of our weakness, and to help our infirmities, that they are appointed. And the doctrine that you are saved by grace—that you cannot of yourselves and in your own natural strength turn to God, and be and do what he requires, without his aid, far from discouraging those who desire to be saved in Christ, should enliven your hope, and cause you the rather to strive to enter in at the straight gate. Accordingly St. Paul urges this most comforting truth, that "God works within you to will and to do," as the reason why you should "work out your own salvation." We preach the doctrine of grace to render your hope of salvation more lively and sure. We can do all things, Christ strengthening us, and his strength he is more ready to give, than we to seek for it by prayer, and by the use of those means which he has appointed and blessed for that purpose.

This doctrine that salvation is not of ourselves but is the gift of God, increases our thankfulness. Did we suppose it to be of us that it is due to our merits, or within our natural power, that we can sanctify our own hearts and by our own strength become what God's word requires, we should feel self sufficient, and arrogate to ourselves the honor which belongs to God only. But when we know that "our help is in the name of the Lord"—that our knowledge is from his teaching—that our strength is his gift—that it is the Lord who opens our minds to understand and our hearts to receive the doctrine of life—that in patient goodness he hears our prayers, and in mercy gives us what we truly need—that his sanctifying grace makes the means which we use profitable to our souls, and that it is his Spirit which works within us to will and to do what is acceptable to himself, all boasting, all trust in ourselves is excluded—we shall be ready each one with the Apostle to acknowledge, "By the grace of God I am what I am." Good works are not the cause, but the fruit of our goodness. It is God who makes the tree good, and who requires of us the fruit of good living: the fruit itself, indeed, shows that the work is his. It is in perfect agreement with this doctrine of grace that we are commanded to "seek the Lord while he may be found," and to "save ourselves from this untoward generation." When we rightly understand the freedom of his grace, we must feel the justice of his reproof. "Ye will not come to me that ye might have life." Our part is to do what God commands, believing his word, trusting in his promise, and relying upon his grace. We must plant, and we must water, not the less, but the rather because it is God who gives the increase.

We beseech you then, brethren, suffer the word of exhortation. Consider well what you must do to be saved; how great is the peril of halting between two opinions, and of neglecting this great salvation. We would be ever cautious not to encourage an undue reliance on religious rites; but without the use of those which God has graciously appointed for our use, how can we hope to increase in grace and in godliness of living? "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. We know well that you cannot change your own hearts; that God alone can renew a right spirit within you. But he has promised to bless your sincere efforts to know and to do his will. "Ask, and you shall receive; seek, and you shall find. While you are faithful to do what he commands, you may humbly hope that he will enlighten your mind, and sanctify your affections. To him that hath shall be given. To those who "order their conversation aright, shall be shown the salvation of God."

The kingdom of God or his Church, is the spiritual ark, which Christ, the true Noah, has prepared for the saving of his house, and your safety requires that you be not only "not far from," but in it. The promise of salvation is to those who are within its pale. The sense in which, as St. Peter says, "Baptism now saves us," is its being ordained of Christ, as the entrance into the spiritual ark, where we are entitled to all the means of grace; and if we are faithful in the use of them, to all the promises to those who are "members of Christ, children of God, and inheritors of the kingdom of heaven." As our Church teaches, "they that receive baptism rightly, are grafted into the Church, and the promise of forgiveness of sin, and of our adoption to be the sons of God, by the Holy Ghost, are visibly signed and sealed." We should use this and the other Christian ordinances as a manifestation of our faith in Christ, of our trust in his merits, of our hope in the promises of God, and of our submission

to his righteousness. In the right use of them there is great comfort; for they are tokens of his love of our souls, and of what he has done to save them. They are sanctified means of God's appointment, whereby we may draw nigh to him in full assurance of faith, and obtain his heavenly benediction. Where these ordinances are devoutly and faithfully observed, we may well hope that true religion is increasing. It is encouraging to all who love the gates of Zion to see multitudes thus openly confessing the name of Christ; coming to baptism, and bringing their children: renewing in Confirmation their Christian Covenant, and regularly communing in the Lord's Supper. "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

ALEXANDER V. GRISWOLD,
Presiding Bishop.

COMMUNICATIONS.

For the Western Episcopal Observer.

"We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."—2 Cor. V: 1.

It is the grand device of that arch deceiver, Satan, to represent the religion of Jesus as tending to melancholy, gloom, and sadness; but daily experience proves the reverse: for under a sense of a crazy, disordered body from views of its approaching dissolution, with thoughts of its being shortly committed to the silent grave, who can put on an air of composure, joy, and delight, except the Christian? Who such cause for continual felicity, as he who knows his lease is well nigh expired of his present house, that shortly it is to be pulled down but yet through the kindness and love of his heavenly Father, a free grant of his eternal inheritance is given him, "of a house not made with hands!" What comfort must it yield to him to know the nature of the purchase, the certainty of its being obtained, the price fully paid, the deed signed and sealed, the conveyance legally made. Jesus, actually being in possession; yea, and the earnest of his inheritance in his heart, by the Holy Ghost given unto him." O, the inexpressible joy of this knowledge. All we assuredly know by faith. Come, my brother mortal, is thy house like mine, ruined, crazy, and just ready to fall? O, let us daily be looking by faith, from Pisgah's top to the promised inheritance. Let us daily consider our approaching dissolution, that our hearts may more and more love and live with our dear Saviour, who has told us, "I go to prepare a place for you, I will come again to receive you to myself: where I am, there shall ye be also."—John xiv. 2, 3.

Vain and trifling is all this perishing world can offer, compared with the glory that shortly shall be revealed in us: yea, not to be set in competition with the grace that is now upon us. And what can deprive such an heir of his inheritance! Shall sin? No, that is fully atoned by the blood of Jesus.—Shall the world? No, he has victory over that, by the faith of Jesus. Shall Satan? No: the "God of peace will bruise Satan under his feet shortly."—Rom. xvi. 20.

Shall the corruptions of his nature and the workings of unbelief? These may distress and make him groan; may deject with doubts; but shall not diminish. For unbelief is included in that precious promise. "Sin shall not have dominion over you, for ye are under grace."—Rom. vi. 14. And all such are "kept by the power of God through faith unto salvation."

There is a house not made with hands,
Eternal, and on high,
And here my spirit waiting stands
Till God shall bid it fly.

Shortly this prison of my clay
Must be dissolved and fall;
Then, O, my soul, with joy obey
Thy heavenly Father's call.

J. B.

For the Western Episcopal Observer.

POPIST INTOLERANCE AND PERSECUTION IN IRELAND.

From the knowledge of facts, as well as from the corroborating evidence afforded by the unchangeable and persecuting spirit of Romanism, we have been satisfied that the ever whining accounts of Roman Catholics being driven from Ireland by "tyranny and oppression," were false; and that the bitter invectives against the Protestant Government of the country, accompanying such general accounts (without any specification of unjust and oppressive laws) were malevolent and unfounded. Indeed it is sufficiently clear to all who have thoroughly sought for information, that the ultra efforts of the Government during late years, to convince Roman Catholics of their design to be perfectly impartial, and their suppression of societies formed for the protection of loyalists and the defence of the country, have resulted only as the Protestants anticipated, in the greater exhibition of violence on the part of the Romanist, and of suffering on the part of the injured Protestants.

Upon this point, in the interesting book on "the century of Wesleyan Methodism," by Thomas Jackson, President of the Conference, London, after a statement of the prodigious increase, and flourishing condition of the Society in Great Britain, in America, and in other countries, we find, among the statistics of the Society in Ireland, the following passage:

"To some persons this number (26,244 members) will appear small; but the reason is obvious. The superstitions and errors of Popery occupy the minds of a large majority of the people of Ireland, and render them hostile to the truth; while incessant political agitation diverts their attention from it. There is another cause, to which few people duly advert. In many parts of Ireland the law is comparatively powerless, and fails to afford adequate protection to either the lives or the property of the Protestants. Hence the frequency of Protestant emigration. Within the last fifteen years no fewer than ten thousand members of the Methodist Societies in Ireland have left their native country, and sought a more safe and quiet residence in other lands. These were generally persons of some property, the support and stay of the cause in their different localities."

And with respect to the freedom allowed to the Roman Catholic peasantry to search for truth by listening to a language they were capable of understanding, it is observed: "The Romish priests have often stood in the way leading to Methodist Chapels, with horse-whips in their hands, to drive away such members of their congregations as might stray in that direction."

When Lord Norberry, a Protestant nobleman, and one of the most benevolent, charitable, and unoffending men that ever lived, was barbarously assassinated in his own grounds, by some ruffian that was so completely screened, that the most extravagant rewards, not only of the Government, but of his own afflicted tenantry, failed to procure his apprehension,—when that melancholy circumstance took place, the distinction of the victim procured general publicity for it, and no one longer wondered that Irish Protestants should be so often absentees from their own estates. But let any one examine such Irish journals, as have no interest in concealing the truth, and are not influenced by the political agitators and hypocrites of the day; and they will find that hundreds of most estimable Protestants annually fall a sacrifice to the bigotted and bloodthirsty spirit that prevails in the land: and yet we are sickened with the continual cry of pretended Protestant intolerance in Ireland. It is time that a mistaken idea of charity should no longer keep our citizens ignorant of the real state of affairs in unhappy Ireland. It is time that their eyes were opened upon the real "oppressors and tyrants" of the country!

For the Western Episcopal Observer.

BIBLE CLASS QUESTIONS.

Lesson 6th.—*Plagues in Egypt.*

1. What was the first miracle performed by Moses? What is the probable reason that it was of such a nature?
2. What were the names of the principal Magicians? Did they perform real miracles, on this and other occasions? What marked difference was there, between their wonders, and those of Moses?
3. What was the 1st plague in Egypt? Why was it of such a nature?
4. What was the 2d plague? What effect had it on Pharaoh?
5. What was the 3d plague? What acknowledgement did it draw from the Magicians?
6. What was the 4th plague? Were these flies all one kind? How far did Pharaoh this time yield? What does Moses mean by the "abominations of the Egyptians?"
7. God put a division, &c., see 8. 23. Did he not do it on former occasions—if not, why did he now and afterwards? and what does it teach?
8. Why did God use such feeble instruments as frogs, &c., rather than lions, tigers, &c.
9. What was the 5th plague?
10. What was the 6th?
11. What was the 7th? and what circumstances rendered it the more remarkable?
12. What is said of those who feared the Lord, and those who did not? and what does it teach?
13. What effect had it on Pharaoh? What remarkable preservation did Moses and Aaron experience?
14. What was the 8th plague? Give a description of Eastern locusts.

The Episcopal Observer.

THE PULPIT, THE PEN, AND THE PRESS.

CINCINNATI AND LOUISVILLE.

SATURDAY, NOVEMBER 13, 1841.

RELIGIOUS ASSOCIATION WITH DENIERS OF THE DEITY OF CHRIST.

Had we met with the following extract a few months ago, it would have been appropriate to a crisis which has happily passed away, without taxing too severely the feelings or consistency of the different parties. We insert it, not to revive the controversy, but to show that the course of those with whom we acted, on the occasion, was not singular or unexampled. A similar difficulty, it appears, has existed on the other side of the Atlantic: "And it will be seen that all we have ever written or spoken upon the subject, was soft music, compared with the loud blasts of the faithful and eloquent writer from whom we quote.

"But what shall a Christian man say of that love which extends its wide, indiscriminating embrace, not only to Christians of other denominations, but also to anti-Christians—to men who deny the Godhead, and reject the atonement of our Lord Jesus Christ, and deride as fanaticism the inspiration of the Holy Ghost? When attempts are made to limit the operation of Christian love within the narrow circle of any one favorite class, it becomes a Christian man to protest against the bigotry of such a limitation: but when, on the other side, this boasted love enlarges itself beyond all Christian classes, and calling itself universal charity, or religious liberty, gives the right hand of fellowship to the enemies of the cross of Christ, it equally becomes the Christian man to protest against the foul abuse, yea, to lift up his voice like a trumpet, and bear witness against the infidel amalgamation.

"Ye who profess submission to the Bible, do ye not hear the Bible? Ye who combine for the distribution of the Bible, do ye not read the Bible? For it is written, 'In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. Whosoever denieth the Son, the same hath not the Father. Whosoever abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds.' A professed religious union between members of the

church of Christ and avowed Socinians (such as we see formed and boasted of as a triumph of this enlightened age) is a virtual denial of the Gospel of our salvation, and a high offence against God. I repeat, a *professed religious union*, because every man is at full liberty to join his fellows in the furtherance of *secular* objects, without any reference to their religious opinions, *whosoever*, saith the apostle, *is sold in the shameless, that eat, asking no questions for conscience sake*. The seller might be a heathen, a sacrificer to idols. The Christian purchaser need not inquire: religion was in no way involved. But when the ostensible object of a combination among men is declared to be religious, and when the leading theme of proud congratulation is the liberality on every side, which thus delightfully combines; the state of the case is wholly altered. *If any man say unto you, This is offered in sacrifice unto idols, eat not.*"

The writer of the above, is the Rev. Hugh McNeile of Liverpool, England—one of the most able and faithful divines of the established church, and a man of large and liberal Protestant views. And although the bolts of such Boanerges, may sometimes scathe the pillars of meekness, there are emergencies in the church which call for them, to take the lead of more timid and compromising spirits. The distinction between mere secular associations and associations professedly religious, is well drawn in the above extract. The inevitable tendency or effect of direct religious association with those who hold opinions essentially erroneous, is to give them countenance, whatever *intention* may be sincerely held, or even expressed to the contrary.

THE SABBATH.

At a meeting of the citizens of Philadelphia, held at the Union Methodist Church, on Tuesday Evening, 25th September, in pursuance of public notice, for the promotion of the observance of the Sabbath, and particularly in reference to the transportation of merchandise on the public works on the Sabbath.

General William Duncan was called to the chair.

Richard Benson, Esq., appointed Vice President, and Joseph H. Dulles, Secretary.

The business of the meeting was introduced by Rev. Mr. Powell, late Chaplain for the boatmen on the Ohio, at Cincinnati, at the request of the chairman. Mr. Powell stated the number of boatmen employed on our rivers and canals to be 125,000, and from his intimacy with their habits and wants, showed the importance of their enjoying the weekly rest not only in obedience to the law of God, but as a means of moral improvement, whereby the safety of an immense amount of property, and of human life to a great extent might be secured. The readiness of the proprietors of boats, of captains, and boatmen, and of the community at large, was illustrated by many facts stated by the speaker, and the conclusion was, that the nation could not afford to keep in moral degradation 125,000 men having charge of such an amount of property and human life.

Rev. Mr. Ide, of the Baptist church, offered the following resolution, sustained by an address, showing the destitute condition of boatmen, deprived to so great an extent of ordinary moral influences and the danger of committing so much to their charge; the number of passengers on our internal waters being more than 200,000, continually exposed to the incapacity, intemperance and recklessness of men who are deprived of religious and moral instruction, and the influences of domestic life.

Resolved, That in view of the amount of life and property that is intrusted to the vicissitudes of navigation on our inland waters, the whole Christian and commercial community are deeply interested in securing to the boatmen the most appropriate means of moral and religious improvement.

Mr. Emerick seconded the resolution, and made some statements to show that an effort had been made to induce the action of a committee of the Legislature last year, but without effect, and that two of the transportation lines between this city and Pittsburgh, had conducted their business with a strict regard to the observance of the Sabbath, as a day of rest, and appealed to the community to join with them in this object, without whose support in the enterprise, it was in vain for them to attempt to carry it out. Mr. Bingham made some remarks, and the resolution was adopted unanimously.

Rev. Mr. Kennedy, of the Methodist church, offered the following resolution with an address, the object of which was to show that, by withholding from this class of persons the privileges to which they are entitled, men of conscience must withdraw, and men more reckless take their places. To the community, the Scripture injunction, "be not partakers of other men's sins," was on appeal to which they should take heed. First be clear of any participation ourselves, next do what we can to influence others; if legislative aid in this matter be ever needed, it should be sought only as a last resort.

Resolved, That, in the opinion of this meeting, there exists no necessity for the transportation of merchandise on Railroads and Canals on the Lord's day; and that the practice is much to be lamented, both as a violation of the law of God, and as involving great individual and social evil. Mr. Powell having informed the meeting of the probability of a general convention at Pittsburgh, the following resolution was unanimously adopted on motion of Mr. John M. Atwood, who accompanied it with some remarks on the value of the observance of the Sabbath, as a striking national feature in the American character, and as furnishing the only solid ground of expectation of the blessing of God upon our State and country, since they who war against his commandments, war also against his providence.

Resolved, That we highly approve of holding a Sabbath Convention in Pittsburgh this autumn; and that delegates to the same be appointed by this meeting—any vacancies to be supplied by the delegates.

Mr. A. Cummins, in some remarks, inquired whether the State authorities had not suspended its transportation on railroads on the Sabbath, and thus far done its part in the object proposed? Mr. Emerick replied that the canal commissioners had so decided with reference to the railroads, but not to the canals.

Mr. Milne thought the responsibility of the merchants in this matter had been too strongly stated. For several years back, all the contracts for the transportation of goods expressly excepted the Sabbath from the days within which merchandise was to be delivered; and the fault was in the transportation lines.

Mr. Kennedy—Then the merchants ought to see to the fulfilment of their contracts. The resolution was then adopted unanimously.

